

THE STRAIGHT PATH (AS-SIRAT AL-MUSTAQIM)
A Translation of the Sound Explanation of the Terms of As-Sirat Al-Mustaqim
Translated by AICP Staff

بسم الله الرحمن الرحيم

Praise be to *Allah*, the Lord of the Worlds, to Whom belongs the endowments and generosities and Whom we commend out of exaltation. May *Allah* raise the rank of *Muhammad*, *sallallahu alayhi wa sallam*, the master of all the prophets and messengers, and protect his nation from what he feared for them and likewise his pure family members and kind companions.

The term *bismillah* (بسم الله) means I start with the name of *Allah*; and *Allah* is the noun referring to the sacred God deserving of the ultimate exaltation and the utmost submission. The meaning of *Allah* is the one who is attributed with Godhood or ‘the power to create’. *Ar-Rahman* is one of the Names of *Allah*; it means the One attributed with plenty of mercy for the believers and the blasphemers in this world and for the believers in the Hereafter. The name *ar-Rahim* is another name of *Allah*; it means the One Who has plenty of mercy for the believers.

The Straight Path (As-Sirat Al-Mustaqim) (الصراط المستقيم)

Explanation. The Straight Path, or *As-Sirat Al-Mustaqim*, is the title of the book. It means this is a text elucidating the straight path of truth.

Praise be to Allah (al-hamdulillah) (الحمد لله)

Explanation. The term *al-hamd* (الحمد) means commending *Allah* with the tongue out of exaltation for the endowments He endowed upon His slaves without any obligation upon Him.

Praise and peace be upon the Messenger of Allah (والصلاة والسلام على رسول الله)

Explanation. The term *as-salat* (الصلاة) in this context means we ask *Allah* to increase the greatness of our master *Muhammad, sallallahu ^alayhi wa sallam*, . The term, *as-salam* (السلام), means we ask *Allah* to grant His Messenger the protection for his nation from what he fears for them.

Allah, the Exalted, said in *Surat al-Hashr*, 18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (18)

This *ayah* means: [O you who believe, be Godfearing and let every soul thoroughly consider what it has prepared of good deeds for the morrow (the Hereafter and be Godfearing, for Allah absolutely knows about your doings).]

Explanation. What benefits one in the Hereafter is to be Godfearing. One who is Godfearing performs the obligations and avoids the prohibitions. Acquiring the knowledge of the religion is part of the obligations. A slave can never attain Godfearingness unless he learns what *Allah* has made obligatory upon the him to learn of His Religion. Without this knowledge, no matter how much one strives and endeavors in worship, one will not be Godfearing.

Nowadays, most of the sufi-claimers do not seek the satisfactory level of the religious knowledge. They lean toward exaggeration in mentioning *Allah*; they do not, as such, become righteous even if they accompany and serve righteous people--unless they learn and strive in applying accordingly. Those who eventually learn among them are under the care of *Allah*. For those who elect to adhere to their ignorance and think they will become righteous by mentioning *Allah* and accompanying the righteous people are only deceiving themselves.

The verse above presents the proof that the slave should thoroughly look into what one has prepared for the morrow, i.e., the Hereafter.

***Imam ^Aliyy*, may *Allah* raise his rank and bless his face (كرم وجهه) (*karrama wajhahu*) said: اليومَ العمل و غدا الحساب “Today is the performance of deeds and settling the account is for the morrow.” *Al-Bukahriyy* narrated this saying in the chapter of *Ar-Riqaq* toward the end of his *Musnad*.**

Explanation. Saying “*karrama Allah wajhahu* (May *Allah* bless his face)” about our master ^Aliyy is a term that people innovated one hundred years or more after ^Aliyy’s death. There is no harm in saying it and in saying (*^alayhis-salam*) peace

be upon him. Hence, saying *karrama Allāh wajhahu* is not exclusively used for [^]Aliyy because he never prostrated to an idol. Other companions, like [^]Abdullāh Ibn az-Zubayr, also never prostrated to an idol. The complete narration that was told that [^]Aliyy said is:

ارتحلت الدنيا و هي مدبرة و ارتحلت الآخرة و هي مقبلة فكونوا من ابناء الآخرة و لا تكونوا من ابناء الدنيا اليوم العمل و لا حساب و غدا الحساب و لا عمل

The meaning is: This world is moving away from us toward its end, and the Hereafter is moving closer to us toward its perpetuity. This world is the abode of performance of deeds and is coming to an end; the Hereafter is the abode of reaping the results (reward or punishment) of the deeds and is advancing toward everlastingness; the Hereafter is the abode of settling the accounts of the performed deeds. So be among the people who prepare for the Hereafter and do not be among the people who prepare for this world.

The Greatest Right of Allāh upon His Slaves

Know that the greatest right of Allāh upon His slaves is to clear Him from resemblance to the creation and to not associate anything with Him. Associating partners with Allāh is the most enormous sin a slave can commit; it is the sin that Allāh does not forgive but forgives what is lesser to whomsoever He willed. Allāh said in *Surah an-Nisa*,40:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (48)

which means: [Surely, Allāh does not forgive that anything be associated with Him and forgives what is besides that to whomsoever He wills. The one who associates partners with Allāh has committed the greatest sin]

Explanation. Knowing Allāh while exclusively worshipping (the utmost submission to) Him is the greatest right of Allāh upon His slaves. The most enormous sin a slave commits is blasphemy. Blasphemy is of two kinds-- blasphemy involving associating partners with Allāh and blasphemy involving other than associating partners with Him. Every association of partners with Allāh is blasphemous but not every blasphemy is an association of partners with Allāh. Henceforth, the greatest right of Allāh upon His slaves is to worship Him and to not associate anything with Him. Allāh, the Exalted, informed that He forgives all sins for whomsoever He willed among His Muslim worshippers who do not liken Allāh to the creations and who clear Him from non-befitting attributes so long as they avoid both kinds of blasphemy--associating partners with Allāh by worshipping others or the blasphemy of other than associating partners with Allāh, like belying the Messenger of Allāh and belittling Allāh or His messenger. What also elucidates this same matter is the saying of the Prophet, *sallallāhu alayhi wa sallam*, narrated by *Imam Ahmad*:

إن الله ليغفر لعبده ما لم يقع الحجاب: قالوا وما وقوع الحجاب يا رسول الله؟ قال أن تموت النفس وهو مشرقة

which means: <<Allah forgives His slave so long the veil does not fall. The listeners asked, ‘What is the falling of the veil?’ He said, ‘For a soul to die engaged in (blasphemy of) associating partners with Allah’.>>

Hence, blasphemy in all of its kinds, is the one sin that Allah does not forgive for one; that is, for one who remains in it until death or until one is certain to die as in seeing the Angel of Death and the angels of torture or in the situation of definite drowning and the like, for this is annexed to death.

In conclusion, blasphemy is not forgiven except by one embracing Islam at the time it is still accepted from him. Therefore, if one embraces Islam after the acceptable time lapses, his doing so does not erase his blasphemy. Blasphemy is the most enormous of all sins, after which comes manslaughter that Allah forbade unless one is killed lawfully. The saying of Allah in Surah alBaqarah, 19:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

means: [Associating partners with Allah is more severe than manslaughter.] Blasphemy is the gravest of all injustice as Allah clearly stated in Surah Luqman, 13:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

and in Surah Al-Baqarah, 254:

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Likewise, all the kinds of blasphemy Allah does not forgive as He, the Exalted, stated in Surah Muhammad, 34 :

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ (34)

which means: [Surely, those who blaspheme and turn people away from Allah’s way, then they die while they are blasphemers, Allah will never forgive them.]

Explanation. This verse states that Allah will not forgive the one who dies while blasphemous. Death while engaged in blasphemy is a restriction for non forgiveness. In the verse, the meaning of (وَصَدُّوا عَنْ سَبِيلِ اللَّهِ) is ‘those who turn people away from embracing Islam’. However, this is not a (sole) restriction for the deprivation of forgiveness, rather the blasphemer is deprived from being forgiven whether or not he

turned others away from embracing *Islam*. The blasphemer who turns the people away from embracing *Islam* is more sinful than the blasphemer who does not.

The Messenger of *Allah*, as narrated by the *Imams al-Bukhariyy* and *Muslim*, said: <<The one who testifies no one is God except *Allah* alone without associates, and *Muhammad* is His slave and messenger, and *^Isa* is the slave of *Allah* and His Messenger and His Word given to Mary and an honorable soul of His creation, and Paradise is a true matter and Hellfire is a true matter, *Allah* shall admit him into Paradise regardless of his enormous sins.

Explanation. This saying of the prophet is *sahih* and mentioned by *al-Bukhariyy* and *Muslim* in their nationwide known books. Its meaning includes if a man dies while testifying that no one is God except *Allah* and avoided worshipping others, and that *Muhammad* is His Slave and Messenger and that *^Isa* is the slave of *Allah* and His messenger and His word given to Mary and is an honorable soul created by *Allah*, and Paradise is true and Hellfire is true, *Allah* shall admit him into Paradise regardless of his doings--that is even if he was an enormous sinner.

The Prophet's saying 'and His Word given to Mary' (وكلمته القاها الى مريم) (*wakalimatahu alqaha ila Maryam*) means that *^Isa* is the good tidings from *Allah* that the angels gave to Mary prior to her conception. Angel *Jibril*, giving her the good tidings, told Mary, 'I am a Messenger from *Allah* who sent me to give you a good lad.'

The Prophet's saying 'and a soul from Him' (وروح منه) means the soul of *^Isa* is from *Allah* in creation and forming *and this signifies that it is an honorable soul to Allah*. All the souls are created and formed by *Allah* and in that respect there is not a difference between one soul and another. *Allah* said in *Surah al-Jathiah*, 13:

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

which means: [All what is in the heavens and earth are from *Allah* in creating and forming]--the verse does not mean they are parts of *Allah*.. The angels are dedicated to protect the sons of *Adam* and to do other things such as bringing the rain down and sending the wind, matters that benefit the sons of *Adam*, and to make supplications for the believers among the sons of *Adam*.

The saying of the Prophet, 'and Paradise is genuine and Hellfire is genuine,' (والجنة حق والنار حق) means that both are existing now and shall remain everlastingly. Paradise is the abode of reward for the believers and Hellfire is the abode of punishment for the blasphemers.

Imam al-Bukhariyy narrated another hadith:

فإن الله حرم على النار من قال لا إله إلا الله يبتغى بذلك وجه الله

<<Allah has decreed that it is forbidden for Hellfire to everlastingly hold the one who testifies no one is God except Allah while wanting to be accepted by Allah.>>

Explanation. This hadith means Allah, the Exalted, forbade Hellfire to everlastingly hold the one who says ‘No one is God except Allah’ while believing in his heart, and not out of hypocrisy to please the Muslims while at heart refuses *Islam* either by doubting in Allah or belying Muhammad in his heart. The part of the hadith (يبتغى) (بذلك وجه الله) means ‘wanting the acceptance from Allah’. The term (وجهه) *wajh* in Arabic has several meanings. Among its meanings in the language is ‘to direct ones intentions’ as in the saying of the poet:

استغفر الله ذنبا لست محصيه ربّ العباد اليه الوجه والعمل

which means: I seek Allah’s forgiveness for uncountable sins, to the Lord of the slaves we direct our intentions and deeds. Likewise, (وجهه) *wajh* has the meaning of ‘obedience to Allah’ as in the hadith narrated by Ibn Hibban and others:

المرأة عورة فإذا خرجت استشرفها الشيطان وأقرب ما تكون المرأة إلى وجه الله إذا كانت في قعر بيتها

This hadith means: <<The woman will be closer in obedience to Allah if she stays at her home.>>

The term (وجهه) *wajh* in this hadith means obedience to Allah. If one believes that (وجهه) *wajh* when attributed to Allah means ‘the face’ which is the body part, then one has not known his Lord. The face (body part) is a form for mankind, angels, jinn, and animals. The Creator of the world is unlike them.

One must join the belief in the message of Muhammad to the testification of ‘No one is God except Allah’ and doing so is the least for one to be saved from the everlasting torture in Hellfire.

Explanation. To believe that no One is God except Allah alone is not sufficient—it must be joined with the belief that Muhammad is the Messenger of Allah. Believing in both testifications is necessary for one to be saved from an everlasting torture in Hellfire. What is meant by the aforementioned hadith, and others like it which mention only the first testification (No one is God except Allah) is what includes the testification Muhammad is the messenger of Allah. This is so because it is known within the religious norm that mentioning the first testification is inclusive of the second testification.. Hence, this hadith does not mean believing only in the first testification is

sufficient for one to be saved from everlastingly torture in Hellfire. Verse 13 of *Surah al-Fath* presents the proof:

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا (13)

This *ayah* means: [And whoever does not believe in *Allah* and His messenger, then surely we have prepared a fervid fire for the blasphemers.] Therefore, such *hadiths* may only be interpreted in unison with this verse; the sayings of the Messenger of *Allah* do not contradict the *Qur'an*. Whoever imagined otherwise—it is a result of his own lack of comprehension and extreme ignorance.

The meaning of the Two Testifications أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Explanation. This is an elucidation of the meanings of both testifications of faith.

The overall meaning of the testification ‘no one is God except *Allah*’ is I declare with my tongue, and believe in my heart, the One truly deserving of being worshipped is *Allah* only.

Explanation. The meaning of no one is God except *Allah*, without details, is declaring while believing that no one deserves the status of Godhood except *Allah*. Originally, the term ‘God’ in the language is the One deserving of being worshipped. The blasphemers who associate partners with *Allah*, later on, used the term to refer to the thing they worshipped undeservingly.

The meaning of the testification ‘*Muhammad* is the messenger of *Allah*’ is I declare with my tongue and submit in my heart, that our master *Muhammad* is sent from *Allah* to the entire world of humans and jinns;

Explanation. Submitting means believing, because declaring alone without conviction is not sufficient. The knowledge combined with submission, i.e., the acceptance of what one has known is the acceptable belief to *Allah*. Knowledge alone is insufficient. *Allah* told about the Jews that they knew *Muhammad* was a prophet in *Surah al-Baqarah*, 146:

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

which means: [Those whom we have given the book recognize him as they recognize their son.] However, they did not accept, so they belie him with their tongues while they know he is a prophet. The Torah revealed to Moses contained the news of *Muhammad* as the Messenger of *Allah*. However, the Torah and *Injil* have been perverted textually after

their meanings were perverted. *Muhammad* was sent to the entire world of humans and jinn. The world here refers to the humans and jinns as in *Surah al-Furqan* 1:

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

This means he (Prophet *Muhammad*) was sent to all humans--Arabs and non-Arabs--and to the entire jinn.

He is truthful in all what he conveys from *Allah*, so that they believe in the rules he brought and follow him.

Explanation. It is obligatory to believe our master *Muhammad* is truthful in all what he came with, whether the news of future happenings like the Hereafter, or the news of previous nations, or legitimizing a matter or forbidding it.

What is meant by the two testifications is negating the status of Godhood for others and confirming it to *Allah*, the Exalted,

Explanation. This statement negates that anything other than *Allah* deserves to be worshipped; It also confirms *Allah* alone deserves to be worshipped.

while having the conviction about the message of our master *Muhammad*

Explanation. That is, while admitting and believing in the message of *Muhammad*

***Allah*, the Exalted, said in *Surah al-Fath*, 13:**

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا (13)

which means: [And whoever does not believe in *Allah* and His Messenger, then surely We have prepared a fervid fire for the blasphemers.]

Explanation. This verse proves that believing in *Muhammad* is a must for ones belief to be valid with *Allah*; The one who doubts or denies that is judged as a blasphemer for belying the *Qur'an*. Likewise, this verse gives the meaning the one who believes in *Allah* and His Messenger and does not perform any of the obligations is not a blasphemer, and shall not be everlastingly in Hellfire.

Hence, this verse is explicit in judging a blasphemer one who does not believe in *Muhammad*. The one who denies this matter is in fact belying the *Qur'an*; and the one who belies the *Qur'an* is a blasphemer.

Explanation. The one who denies this matter thereby denying the belief in *Muhammad* is a blasphemer.

The Muslim scholars hold the consensus on judging as blasphemer the one who does not embrace *Islam*;

Explanation. This means, anyone who embraces a religion other than *Islam* is a blasphemer.

And on judging a blasphemer, the one who does not pass the same judgment, doubts about it, or wavers, as to say, “I do not say whether or not he is a blasphemer.”

Explanation. The one who hesitates in judging someone as a blasphemer for not embracing *Islam* but instead embraces Judaism, Zoroastrianism, or other is judged as a blasphemer. Likewise, is judged as a blasphemer, if he says “he might or might not be a blasphemer.” Even though the one who says such a statement might claim (by his tongue) to be a Muslim, still he is judged as a blasphemer and doubting and stopping in judging him as a blasphemer is blasphemy by itself.

Know, with certitude, ones belief –*Islam*–is not valid and ones good deeds are not accepted without uttering the Testification of Faith by saying:

(أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله) “I testify no one is God except *Allah* and I testify *Muhammad* is the messenger of *Allah*,” or by saying what has the same meaning even in other than the Arabic language. It is sufficient for the validity of ones *Islam* to utter once in a lifetime, however uttering it in every prayer it remains obligatory for the validity of the prayer; this is applicable to the non-Muslim who wants to embrace *Islam*;

Explanation. Know surely, beyond doubt, that ones belief and *Islam* is invalid and ones good deeds are not acceptable lest one utters the two testifications: (أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله) I testify no one is God except *Allah* and I testify *Muhammad* is the Messenger of *Allah*. It is not a condition to say these exact terms, rather it is sufficient to say what gives the same meaning, such as saying, “There is no lord but *Allah*” (لا رب إلا الله) (*la rabba illallah*), “*Muhammad* is the Messenger of *Allah*” (محمد نبي الله) (*Muhammad nabiyullah*). Likewise if one utters what has the same meaning even in other than the Arabic language. For the validity of ones *Islam*; this utterance suffices if done once in a lifetime; this is for the person who was not a Muslim and wanted to embrace *Islam*. After this one time, the utterance is obligatory in every prayer for the validity of the prayer.

Moreover, ones good deeds will not be acceptable by *Allah* without one being a believer. The proof is stated in *Surah an-Nisa*, 124:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

[And whoever does good deeds whether male or female and one is a believer—these shall enter Paradise, and they shall not encounter even a miniscule injustice].

However, it is not conditional to utter the testification for the one who is raised a Muslim and believes in the two testifications; he or she is a Muslim even without utterance.

Explanation. The person who was raised a Muslim among Muslim parents, so long as he believes in the testification, is a believing Muslim, even if he did not utter the Testification of Faith until he dies; however he is an enormous sinner for failing to utter it after becoming pubescent.

The Prophet said *Allah* said:

وما تقرب إلى عبدي بشيء أحب إلى مما افترضت عليه

<<My slave has not worshipped Me with anything more accepted to Me than what I had obligated him.>> This *ḥadīth* is *Qudsiyy*, narrated by *al-Bukhariyy*. The best and foremost obligation is believing in *Allah* and His Messenger.

Explanation. The *Qudsiyy ḥadīth* is the one that begins with ‘*Allah* said’ or what is similar in meaning. As to the prophetic *ḥadīth* it begins with ‘the Messenger of *Allah* said.’ This *ḥadīth* elucidates that the greatest acts of worshipping *Allah* are performing the obligations with which *Allah* obligated one. Some great scholars mentioned, the one who occupies himself with obligations instead of supererogatory acts is justified, where as the one who occupies himself with supererogatory acts instead of obligatory matters is deceiving himself. Performing the obligations make one more acceptable to *Allah* than performing supererogatory acts hence, give precedence to the obligations over the supererogatory acts of worship. Indeed, the best of all deeds is believing in *Allah* and His Messenger.

Believing, alone, no one is God except *Allah* is not sufficient unless it is joined with the belief that *Muhammad* is the Messenger of *Allah*. *Surah Al-Imran*, 32:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32)

[Say: Obey Allāh and the Messenger; but if they turn back, then surely Allāh does not accept/love the blasphemers.] This verse specifies that Allāh does not accept the one who rejects the belief in Allāh and the Messenger.

Explanation. ‘Obey Allāh and the Messenger’ means believe in them. ‘But if they turn back’ means if they reject believing in them. ‘Then surely Allāh does not accept/love the blasphemers’ means they are blasphemers and are unaccepted by Allāh and had they been loved /accepted by Allāh He would have granted them the belief.

This shows the one who does not believe in Allāh and His Messenger Muḥammad is a blasphemer and Allāh, the Exalted, does not love him for his blasphemy. Hence, the one who says Allāh loves the believers and the blasphemers alike because He created them all has belied the Qurʾān. Such a person is told that Allāh created all but does not love everyone.

Explanation. Allāh created the Muslims and the blasphemers but does not love other than the Muslims.

THE OBLIGATION UPON EVERY ACCOUNTABLE PERSON

Know, uttering the two testifications after puberty is an obligation on every accountable person once in a lifetime; because the Malikies do not require the Taḥiyyat for the prayers, rather, they consider it a recommendation; according to others, like the Shafiʿies, Hanbalies, and Hanafies the Taḥiyyat is obligatory (requisite in the case of the Hanafies) for every prayer to be valid.

Explanation. The two testification (Arabic): I testify no one is God except Allāh and I testify Muḥammad is the Messenger of Allāh is necessary in every prayer according to the Shafiʿies, Hanbalies, and Hanafies; except according to the Malikies, it is a confirmed recommendation: i.e. the supererogatory action the prophet consistently performed. Hence, according to the Malikies, it is sufficient for one to lift his head from prostration, wait the duration it takes one to say Assalamu ʿAlaykum and then say Assalamu Alaykum. From this, it is understood the Malikies deem it obligatory for one to utter once the two testifications after puberty, because they do not require the utterance for the prayers.

THERE IS NO CORRECT RELIGION EXCEPT ISLAM

The true religion to Allāh is Islam; Allāh said in surah al-ʿimran, 85:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {85}

This Ayah means: And whoever chooses a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

Explanation. The one who seeks a religion other than Islam , it will not be accepted from him by Allāh. The true religion to Allāh is Islam. This does not mean what is other than Islam should not be called a religion, one may say the religion of the Jews, the majus, however, it is an invalid religion. Allāh ordered the messenger to say in surah al-Kafirun, 6 : لَكُمْ دِينُكُمْ وَلِيَ دِينِ 6 : You have your religion and I have mine. It means, I am still adhering to my true religion and you have your invalid religion that you need to quit.

Allāh said in surah al-ʿimran, 19 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ the acceptable religion to Allāh is Islam

Explanation. The true, valid and acceptable religion to Allāh for His slaves is Islam; the religions other than Islam are invalid.

All the prophets are Muslims; the Muslim who follows Mūsā is a Musawiyy Muslim, that is, a muslim follower of Mūsā; the Muslim who follows ʿIsā is an ʿisawiyy Muslim; and it is valid to say about the one who follows Muḥammad Muḥammadiyy Muslim.

Explanation. The religion of all the prophets was Islam; Adam was Muslim, and likewise all the prophets after him until our prophet Muḥammad. All of them worshipped Allāh and did not associate anything with him. The person who lived at the time of Mūsā and believed in Allāh as his lord, and believed in the message of Mūsā is called a Musawiyy Muslim: that is a follower of Mūsā. Likewise, the one who lived at the time of ʿIsā, believed in Allāh, believed in ʿIsā is called an ʿisawiyy Muslim. The meaning of Muḥammadiyy Muslim is a Muslim following Muḥammad and what he brought among clearing Allāh from resembling the creation, believing in the prophets, believing in the favored angels, believing in the divinely books, believing in the Hereafter where the believers will be rewarded paradise for their good deeds, and the blasphemers will be tortured in Hell fire for their blasphemy, believing paradise has physical enjoyments and hellfire has physical pains, and believing Allāh is the sole creator of the bodies,

movements and immobilities. All the prophets brought forward these matters without any difference among them. However, the rules that they received differed; Allāh obligated the Prophets of the sons of Israel and their nations with two prayers, some other prophets with fifty prayers, some to pay $\frac{1}{4}$ of their wealth as *zakāt*, obligated others the rule of indispensably killing the murderer, revealed to Adam the permissibility of the brother marrying the twin sister of his brother. All of these rules were obligatory to abide by in the rules of the concerned prophet. Allāh, the all knowing of what is beneficial to His slaves, changes as He wills the rules given to previous prophets; The benefits of the people differ with different times and situation. It is obligatory to follow every prophet, at his time then, and the rules given to him. When prophet Muḥammad came Allāh revealed to him rules that were not given to the prophets before him, such as praying in designated places and other places, where as in the rules of the prophets before him they had to pray in specific places. Prophet Muḥammad received the rule of dry ablution using soil when water is not available or cannot be used; where as in the rules of the previous prophets they used to perform ablution and pray and if they could not find water for their ablution they refrained from praying until they found water.

A strange story reveals that prophet ^ʿIṣā, peace be upon him, made a bequest that should Muḥammad be revealed as a prophet to follow him: Four people departed from Yemen toward Makkah and stopped at night in the wilderness to sleep except for one among them, al-Ja^ʿd Ibn Qays Al-Murādī. He stayed awake and heard a caller, without seeing his person say:

إذا ما وصلتكم للحطيم و زمزما	ألا أيها الركبُ المعرّسُ بلّغوا
تشيعةً من حيث سار و يمما	محمدا المبعوث منا بحية
بذلك أوصانا المسيحُ ابنُ مريما	وقولوا له إنا لدينك شيعة

This means: O You caravan resting in the night of travel, whence you arrive in Makkah, give the revealed Muḥammad salutations from us that accompany him all around, and tell him we are supporters and followers of your religion that was the bequest of ^ʿIṣā (Jesus) the son of Mary. The caller was a believing jinni among the followers of ^ʿIṣā prior to his ascent to the skies. He believed in ^ʿIṣā and heard his bequest to believe in and follow Muḥammad should he appear. When the caravan arrived in Makkah, he asked the people of Makkah about Muḥammad, met him, believed in him and embraced Islam. This was at the beginning of prophet Muḥammad's revelation before his news started spreading in the Arabian peninsula.

Islam is the religion that Allāh accepted for His slaves and ordered us to follow it.

Explanation. Islam is the religion that Allāh loved for his slaves and Allāh ordered us to follow it.

Allāh is not, as some ignorant people utter, called Muslim.

Explanation. It is not permissible to call Allāh Muslim . Islam is not one of the names of Allāh. However, as-salaam is one of his names: the one clear from all faults and non-befitting attributes. The term Muslim means " the one who is submitting" , Allāh does not submit to anyone or anything , rather He is submitted to by others. It is not permissible to call Allāh by any name unless mentioned in the Qur'an, the confirmed Ḥadīth or unanimously agreed upon by the Muslim scholars. Calling Allāh , as per some people, a reason and a cause is an act of blasphemy as reported by the astute Ḥanafīyy scholar of Islam ^Aliyy As-Sughdī. Likewise, it is not permissible to call Allāh a soul, because the soul is a created thing. Hence calling Allāh a reason, a cause and a soul is blasphemous. Similar in blasphemy is what some ignorant sufi pretenders have innovated when they called Allah Al-Khammar " the intoxicator".

Anciently, all the people were following one religion: Islam.

Explanation. The people at the time of Adam were all Muslims without any blasphemer among them. He taught his children the matters of the religion and taught them the matters of their livelihood. He minted the Dīnār and the Dirham for them and other than that among the matters of their livelihood. May Allah raise the rank of prophet Muḥammad and Adam and the rest of the prophets and protect their nations from that which they feared for them.

Associating partners with Allāh and blasphemy occurred after prophet Idrīs(Enoch)

Explanation. Blasphemy occurred one thousand years after Adam which was after the death of Idrīs. The first of the prophets was Adam , then his son Shīth and then Idrīs.

Nuḥ (Noah) was the first prophet sent to the blasphemers preaching the worship of Allāh , the one who has no partners.

Explanation. After prophet Idris passed away, association with Allāh occurred among the people and lasted a while, until Allāh sent Nuh to call them to Islam. Between Idris and Nuh there is a lapse of one thousand years known as the “first era of ignorance” As such, Nuh was the first prophet sent to the blasphemers calling them to Islam. Hence, Adam is among the prophets whom if one denounces their prophethood commits blasphemy. Just as the one who denounces the prophethood of Ibrahim, Musa, ^Isa and Muhammad blasphemes, the one who denounces the prophethood of Adam blasphemes. Ibn Hazm related the Ijma^ (consensus) that Adam is a prophet. Rather, Adam is a prophet and a messenger as reported by the hadith of Abu Dharr related by Ibn Hibban who classified it as sahih and concurred by the Hafidh Ibn Hajar. The attempt of the Wahhabies to denounce that Adam was a messenger is meaningless. Perhaps some of them even denounce his prophethood. Those have no grounds for their claim in the hadith of Ash-shafa^ah, related by Al-Bukhari and others in which it is reported that the people come to Adam seeking his intercession and then go to Nuh and tell Nuh " you are the first of the messengers so intercede for us with your Lord." Because it means Nuh is the first messenger to his own people who are already spread onto earth.(Another answer is that Adam's message was sent to his children who were Muslims to teach them the rules of the religion and Nuh's message was for the blasphemous people to call them to Islam. Reported in the eleventh volume of Fath Al-Bari p. 365). The prophets who came after Nuh were sent to their own people as Allah told us in the Qur'an surah As-Saff , ayah 6 predicating about ^Isa that he said :

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

[And ^Isa the son of Mary said O people of Israel I am the Messenger of Allāh sent to you.]

The claim of the Wahhabies contradict the saying of Allāh in surah Al-Baqarah, ayah 213: كَانَ النَّاسُ أُمَّةً وَاحِدَةً [All the people were Muslims]. Ibn ^Abbas explained that all of them were Muslims. What would the Wahhabies say about Adam and his children!? Would they say they lived like animals not knowing what to do and what not . This is shameful enough for them.

Allāh warned all the messengers after Nuh against associating partners with Allāh.

Explanation. Warning the messengers means for them to warn their nations from associating partners with Allāh; the prophets themselves are impeccable from committing blasphemy.

Our master Muḥammad supported by miracles that proved his prophethood, renewed the call to Islam after it had stopped to exist among the people.

Explanation. At the time of the descent of Revelation onto the prophet, there were no Muslims among the people on earth besides himself. The Arabs of the Arabian peninsula back then worshipped idols; the Persians worshipped fire and the rest of the people had idols or other things that they worshipped. Our prophet Muḥammad started calling to Islam while supported with miracles that proved his prophethood. Hence, he is the renewer of the call to Islam.

Some embraced Islam

Explanation. Such as Al-Jaʿd Ibn Qays Al-Muradi who embraced Islam because of what he heard from the jinn who lived on earth at the time of ʿIsa and called to Islam until caught up with Muḥammad's time and ended up believing in both ʿIsa and Muḥammad may Allāh raise their ranks.

And the people of misguidance repudiated his prophethood, some of which were already associating partners with Allāh such as a Jewish faction that used to worship ʿUzayr (Ezra). As a result they added more blasphemy to their original blasphemy.

Explanation. The meaning of "they repudiated his prophethood" is that they rejected him. ʿUzayr (Ezra) was a man among the righteous; some scholars said he was a prophet.

Some of the people of the book, the Jews and the Christians, believed in him such as ʿAbdullāh Ibn Salām the scholar of the Jews in Madina and Asḥamah an-Najāshī, the king of Abyssinia—he was a Christian at first and then fully followed the prophet. He died during the life time of the prophet and the prophet offered the janazah prayer in absenteeism for him on the day of his death. Allāh revealed to the prophet about the death of Asḥamah. Later on, a luminous light used to be seen coming out of his grave at night. This signifies that he became a complete Muslim and a waliyy among the Waliyyis of Allāh, may Allāh accept their deeds.

Explanation. Among the people of the book who believed was the scholar of the Jews in Medina, Abdullah Ibn Salam who is one of the people who received the good tidings of entering paradise. An-Najashi lived seven years after he embraced Islam. When he died the prophet said :

مات اليوم رجلٌ صالحٌ ، فقوموا فصلُّوا على أخيكم أصحمة

<<A righteous man died today, get up and pray for your brother As_hamah>>. Narrated by Bukhari. As_hamah is An-Najashi's name.

The common Islamic principle to all Muslims is worshipping Allah alone.

Explanation. The basis that brings together all Muslims from Adam's time until the day of judgment is believing in Allah alone; then those their belief would not be accepted lest they believed in the prophet of their time. This principle joins the entire people of Islam since all of them worship Allah alone.

The judgment of the one who claims to be Muslim by utterance, but contradicts Islam in meaning.

Explanation. This is an elucidation of the judgment of the person who claims with his tongue to be Muslim while truly he opposes Islam by believing, doing or uttering what is contrary to it.

There are many sects who have belied Islam in meaning even though claim to belong to Islam by uttering the two testifications of faith, I testify no one is God except Allah and I testify Muhammad is the Messenger of Allah. This is so because they have contradicted the testification by believing what negates them; they have departed from Tawhid-clearing Allah form resembling the creations-by worshipping other than Allah. So they are blasphemers and not Muslims. Such as those who believe in the Godhood of ^Ali Ibn Abu Taleb or Al-Khadir or Al-Hakim Biamrillah and others. Likewise the doings and utterances that lead to the same judgment.

Explanation. There are people, they are many factions, who claim to be Muslims yet they contradict Islam. Those are not Muslims and not believers. Such as one who utters no one is God except Allah, Muhammad is the messenger of Allah, and then worships something

among the creations of Allāh; like some people who worship ^Ali, the rightly guided caliph and cousin of the prophet; and people who worship Al-Khadir who is a prophet according to the preponderant saying; and people who believe in the Godhood of Al-Hakim Bi'amrillah who was in Cairo worshipping the devils-- in his seclusions he worshiped the jinns.

Blasphemy is the firm judgment of the one who repudiates the two testifications; He shall be everlastingly in hellfire, his torture shall not cease in the hereafter and shall not end and he shall not exit the fire.

Explanation. The one who rejects the meaning of the two testifications is undoubtedly a blasphemer. In the hereafter, once the blasphemer enters hellfire shall never come out of it as clearly stated in surah al-Ahzab 64, 65

{ 64 } إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا
خَالِدِينَ فِيهَا أَبَدًا

The *ayah* means : Surely Allāh has damned the blasphemers and has prepared for them a fervid fire; to abide therein everlastingly.

In this matter, Jahm and Ibn Taymiyah, opposed. Ibn Taymiyah before saying that, used to judge Jahm as a blasphemer for saying hellfire and paradise will annihilate. Later on he shared with him half of his creed and said Hellfire will annihilate. So he is similar to Jahm.

The one who fulfills Allah's greatest right, by clearing Him from resembling the creation, not associating anything with Him and believing in His Messenger, shall not be everlastingly in hellfire, even if he enters it because of his sins. Regardless of his situation, in the end, he shall come out of hellfire and enter paradise, after having received—if Allāh did not forgive him--the torture he deserved for his sins.

Explanation. The one who fulfills the greatest right of Allāh which is believing in Allāh, His messenger and avoiding sins, such a person if he dies irrespective of his sins, shall not be therein everlastingly if he enters hellfire. Eventually, he must be admitted to paradise after he is punished for the sins he had committed; This is so if Allāh did not

forgive him his sins. Hence, the sinful Muslim is under the will of Allah, either Allah will punish him and then admit him to paradise or He will forgive him.

The Messenger of Allah said:

يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنَ ذُرَّةَ مِنْ إِيْمَانٍ

The one who utters no one is God except Allah and has a tiny bit of belief in his heart shall leave hellfire. Narrated by Al-Bukhari.

Explanation. The one who dies while having the least belief must come out of hellfire if he had entered it for his sins. The term ذُرَّة is the singular of الذَّرّ which is what is similar to the dust that is seen in the sunbeam when it enters through a window into a room. Also it is a name given to the little red ants.

As to the one who cleared Allah from resembling the creations avoided what He deemed sinful, and carried out His orders Shall enter paradise, the place of everlasting enjoyments, without torture.

Explanation. The one who believed in Allah, the exalted, cleared Him from resembling the creations and avoided the prohibitions, is the Godfearing one who in the hereafter shall end up in paradise, where he will experience no hunger, no thirst, no distress in the grave or the hereafter. Rather he will be in paradise where there are everlasting enjoyments and that shall be his everlasting abode.

What stands proof to that is the Qudsi Hadith that was narrated by Abu Hurayrah that the Messenger of Allah said: Allah, the exalted, said: أعددت لعبادي الصالحين ما لا عين رأت ولا خطر على قلب بشر which means: I have prepared for my righteous slaves that which no eye had seen, no ear had heard, and had not crossed the heart of a human being. Abu Hurayra said: read, if you will, the saying of Allah in Surah as-Sajdah, 17:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ {17}

Which means : no soul knows what is hidden for them among that which will delight their eyes as reward for what they did.

Explanation. The saying of Allāh reveals, that in paradise there are things delightful to their eyes that Allāh kept concealed from His angels and prophets. The special enjoyments that Allāh prepared for the righteous, the messengers have not seen, nor the angels nor the caretakers of paradise who work there. The verse of Surah as-Sajdah, 17 was interpreted by the meaning contained in the Qudsi Hadīth.